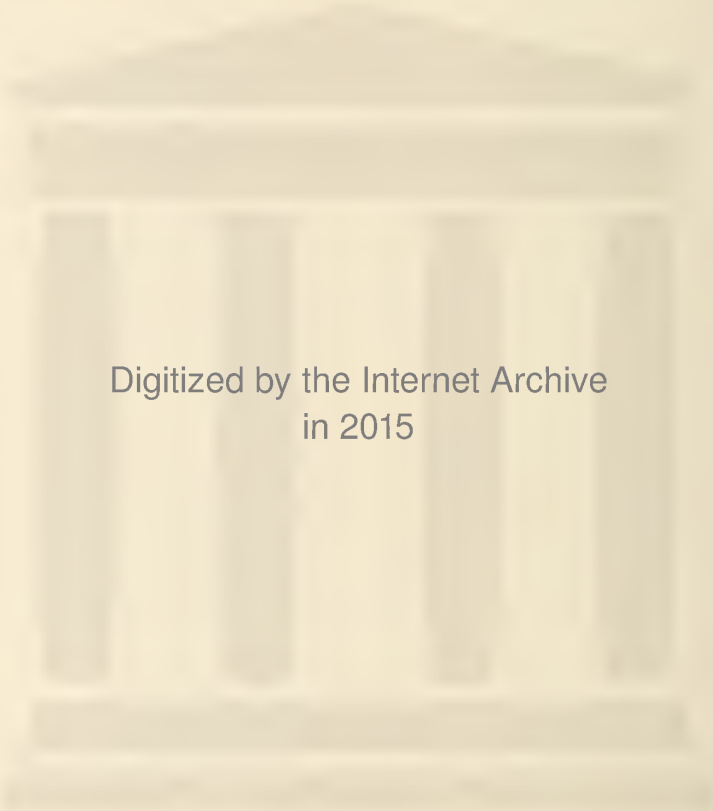






I-7





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/americanforeignc115amer>

# AMERICAN AND FOREIGN CHRISTIAN UNION.

VOL. XI.

MAY, 1860.

No. 5.

## ROME'S OPPOSITION TO THE BIBLE.

*By the Rev. William Wilson, of St. Johns, New-Brunswick.*

Our Protestant friends in the British provinces on the north of us, especially in Nova Scotia and New-Brunswick, have of late been greatly annoyed by the movements of Rome. Papal doctrines and usages, and measures for advancement of Papal interests have been crowded upon them, much after the manner in which such things have been urged on the people of the mother country. Mr. Connoly, the Archbishop of Halifax, has been forward in promoting the aggressions. His staff of priests and other subordinates have sought to carry out his will in the matter.

For the arrest of the evils sought to be brought upon the provinces, as well as in support of the truth of history and of the cause of evangelical Christianity, the Protestants there have found it necessary to resort to the Press, public lectures, discussions, and missionary operations. In the use of those means they have done good service. They have spoken kindly but faithfully, and well exposed in many respects the true nature and spirit of Romanism. They have shown its anti-Christian character, and its consequent hostility to human interests.

In his lecture before the Protestant Alliance of Nova Scotia, Mr. Wilson has brought out many important facts in relation to the opposition of the Roman Catholic church to the reading and distribution of the Holy Scriptures, with which few of the youthful members of society who had not given attention to the history of Romanism were acquainted. He has also exposed a number of things in the church over which the supreme Pontiff presides, which it is well should be known by all who are asked to patronize the Papacy. Some of them may seem to Protestants almost incredible. But they are facts well sustained by authentic history, and show with great clearness and force the degrading tendency of Romanism, and the vast importance of guarding against it.

Left to itself, it uniformly crushes and degrades those over whom it triumphs. He who exposes it in a right spirit, therefore, does his fellow-men a favor.

We subjoin a few paragraphs, which we take from the lecture.

Mr. Wilson said :—

“In this century, about the year 384, Jerome made his famous ‘*Latin Vulgate*,’

which the Council of Trent, in the sixteenth century, declared to be *authentic*, and every other version was by the same council forbidden to be read in the church; and no one was permitted to deliver from the pulpit any exposition not found in this version.

"In this age, also, was written that most invaluable treasure, called the 'Alexandrian Manuscript.' It was the work of Thecla, a noble Egyptian lady, who was afterwards martyred.

"Thus, before the great moral darkness came upon the world—a darkness of many centuries duration—God in his mercy was pleased to give the church two distinct versions of his Holy Book, one in Latin and the other in Greek, which in an age then long future, should be brought to light and be the means of giving the Gospel to the world; while the recorded usages and teaching of the fathers of the Christian church should bear constant testimony against a fallen and corrupt priesthood, who dared to withhold the Bible from the people, corrupt their morals, and lull them to sleep in the arms of ignorance and death.

"With the wealth and influence which the church received by the conversion of Constantine, came in errors of various kinds, which led to the universal estrangement of men's minds from the simplicity of the Gospel.

"Among the errors introduced and taught in this age, Purgatory stands in the front; the worship of departed saints, reverence for relics, monks, and female recluses, were all exceedingly popular, and in reference to the last named, it is said, 'at the close of the fourth century it was computed that in Egypt there were twenty-seven thousand monks and nuns.\*'

"In the fifth century, riches and honor flowed amazingly into the church, and the result was that the ministers thereof were no longer distinguished by the humble virtues of the primitive Christians, but by pride, ambition, and the constant aim

of aggrandizement and power. Private confession was introduced in this age, which gave to the clergy an immense influence over the consciences of men.

"In the sixth century, the bishop of Rome claimed the supremacy over all his brethren, and declared himself to be the Head of the Church, and the Vicar of God.

"The 'dark ages,' so-called, now came on, when, for hundreds of years, the Holy Scriptures were unknown to the mass of the people, being hid in monasteries or other places of obscurity; while ignorance, the most palpable, was spread over every country of Europe: and when the Church, so-called, was only characterized by the laxity of morals, and the barbarism of manners in both laity and clergy.

"For several centuries, so great was the ignorance which prevailed that the Pope would issue instructions to the Bishops to ascertain whether the 'officiating clergyman could read the Gospels and Epistles correctly, and give a literal interpretation of them.' 'Gislemar, archbishop of Rheims, being called upon before his consecration, to read a portion of the Gospels, was found so shamefully ignorant as not to understand the literal sense of the passage.†

"Du Cange informs us that the 'Deans of many cathedrals in France entered on their duties in a surplice, but girt with a sword, and with boots and gilt spurs;' that the parish priest has sometimes celebrated the service to the sound of drum; and that titles of nobility were conferred on the Apostles, 'as the Apostle James was created *Baron of Paris*.'

"The dissolute manners of the clergy were fearful. In some countries canons were made to restrain them from crime. Thus in the time of Egbert, about the year 740, canon 14 enacts 'That none who are numbered among the priests cherish the vice of drunkenness, nor force others to drink by his importunity.'

\* Gregory Church History, 2nd Century.

† Townshend's History of the Bible. p. 100.

"Canon 19, 'That no priest swear an oath, but speak all things simply, purely, truly.'

"Canon 20, 'That Bishops, by a vigilant inspection of their parishes, take care that monasteries be honest retreats for the silent and quiet, and such as labor for God's sake; not receptacles for ludicrous arts of versifiers, harpers, and buffoons, but houses for them who pray, and read and praise God. And that nunneries be not places of secret rendezvous for filthy talk, junketing, drunkenness, and luxury, but for habitations for such as live in continence and sobriety, and who read and sing psalms.'

"Of the degraded state of religion in the tenth century, 'THE FEAST OF THE ASS' is perhaps the most fearful example on record.

"'The Feast of the Ass,' was in commemoration of the *Virgin Mary's flight into Egypt*. A young girl, richly dressed, with a child in her arms, represented the Virgin. This girl and child were placed upon an ass superbly caparisoned. The ass was led into church and direct up to the altar: and the animal having been taught to kneel occasionally, the following ludicrous composition was sung by the people.

#### ODE TO THE ASS.

From the country of the East  
Came this strong and handsome beast,  
This able ass beyond compare,  
Heavy loads and packs to bear.

Now, signior Ass, a noble bray;  
That beauteous mouth at large display,  
Abundant food our hay lofts yield,  
And oats abundant load the field.

True it is, his pace is slow,  
Till he feels the quickening blow,  
Till he feels the urging goad  
On his back so well bestowed.

Now, signior Ass, &c.

He was born on Shechem's hill,  
In Reuben's vale he fed his fill;  
He drank of Jordan's sacred stream,  
And gambled in Bethlehem.

Now, signior Ass, &c.

See that proud majestic ear,  
Born he is the yoke to wear:  
All his fellows he surpasses  
He's the very lord of asses.

Now, signior Ass, &c.

In leaping he excels the fawn,  
The deer, the colts upon the lawn;  
Less swift the dromedaries ran,  
Boasted of in Midian.

Now, signior Ass, &c.

Gold from Araby the blessed,  
Seba myrrh of myrrh the best,  
To the church this ass I bring,  
We his sturdy labors sing.

Now, signior Ass, &c.

While he draws the loaded wain,  
Or many a pack, he don't complain:  
With his jaws, a noble pair,  
He doth craunch his homely fare.

Now, signior Ass, &c.

The bearded barley and its stem,  
And thistles, yield his fill of them;  
He assists to separate.  
When 'tis threshed, the chaff from wheat.

Now, signior Ass, &c.

Amen; bray most honored ass,  
Sated now with grain and grass;  
Amen repeat, amen reply,  
And disregard antiquity.

Now, signior Ass, &c.

"When the ceremony was ended, the priest, instead of the words with which the congregation was dismissed, brayed three times like an ass; and the people also brayed three times in response.

"From a clergy so demoralized, and a church so universally corrupt, it might be expected that any effort to give the people the Bible, would be met by the head of that church with the most decided opposition: because the teachings of God's Holy Book are everywhere in direct opposition to the dogmas of Rome, and therefore Rome was then, as she still is, necessarily and essentially antagonistic to the Bible, and her every act since she assumed universal power, demonstrates this position.

"One of the first recorded acts of Rome in her opposition to the religious instruction of the people by reading the Scriptures, was done by Pope Gregory VII., in the year 1079. The service was then as now, in the Latin language. The King of Bohemia expressed a wish to the Pope that the offices or prayers of the church might be translated into the Slavonian language, at that time the common language of the north of Europe. But Gregory refused the request, and haughtily replied;—

"'I will never consent for service to be performed in the Slavonian language. *It is the will of God that his word should be hidden*, lest it should be despised if read by every one; and if in condescension to the weakness of the people the contrary has been permitted, it is a fault



which ought to be corrected. The demand of your subjects is impudent. I shall oppose with the authority of St. Peter; and you ought, for the glory of God, to resist it with all your power.'

"Hildebrand or Gregory, did not prohibit translating the Scriptures because they would be injurious to the people, but because he knew if the people read them, they would understand how opposed was that book to his ambitious designs and his immoral life.

"Occasionally there were noble individual or local efforts to dispense knowledge, or give portions of the Scriptures to the people, which passed unnoticed, probably because unknown, but the effort made by this Bohemian king to give instruction to the people of his kingdom generally, was calculated to affect the power of the priesthood and therefore it met the most determined opposition; and every similar effort made to circulate the Bible from that time to this moment has in all instances met the antagonism of the Church of Rome.

"The next formal opposition of Rome to the Bible, was in the time of the *Waldenses*. From the commencement of the Papal power, there have always been some who have protested against her errors and her usurpation.

"These ancient Protestants were but few in number and were scattered through various countries, and particularly in France, where they were of the humbler class of society, in consequence of which they were called '*The Poor men of Lyons*.'

"About the year 1160, PETER WALDO, a rich merchant of Lyons, and a learned man, convinced by reading the Scriptures of the vanity of the world, forsook his secular pursuits, and devoted himself to the dissemination of Gospel truths, and united himself to the '*Poor men of Lyons*;' who from thence were called *Waldenses*.

"Waldo either himself translated, or he caused to be translated, the *Four Gospels*, with some other parts of the Scriptures into the French language, which is

the very first translation of the sacred writings into any modern tongue. This translation seems to be the one referred to by Pope Innocent III., when he wrote to Bertram, archbishop of Mentz, in the year 1200; in which he informs the archbishop that 'several of the laity had procured translations into French of the *four Gospels, the Epistles of St. Paul, the Psalms, and the Book of Job*;' and ordered that those who read them should be driven out and persecuted.

"In the meantime, the '*Poor men of Lyons*' did their utmost to spread God's Word abroad: they travelled up and down, two and two together, dressed in coarse habits, and barefoot. They carried with them the gospels and other portions of the Scriptures, which they read, explained, and sold to the people. They appeared as pedlars, and first showed rings, robes, and other articles of merchandise, and when the question was put to them—

"'Have you anything more to sell?'

"The answer was;—

"'I have far more precious jewels than these, which I will give you if you will not betray me. I have a gem shining from God, so radiant that it kindles the love of God in the hearts of those who possess it.'

"Some portions of the Gospel were then read, and the book usually left with the listener.

"But Rome hates the Bible! She is essentially antagonistic to it, and she could not therefore consistently allow the poor men of Lyons to circulate God's Holy Book, without making them feel her fiercest wrath. It was to exterminate these good men, that Pope Innocent III. established the Court of THE INQUISITION.

"This blood-stained tribunal inflicted upon these poor people cruelties that make one shudder even to think of.

"Some were flayed alive, and then crushed with heavy stones; others were cast down from towers; some had their flesh cut with iron whips, then beaten to death with fire-brands; some were starved in prison, or suffocated in caves; mothers



driven to perish in the snow of the upper Alps; yea, horrors untold and unknown under heathen persecution were inflicted upon these people, and that for no other crime than reading and circulating the Bible: and that by order of a man who called himself the representative of the immaculate Jesus, and executed by a body of men who called themselves the Catholic and Apostolic church.'

"In the year 1229, the Council of TOULOUSE was held, when the first formal mandate of Rome against any one possessing the Bible was issued. It reads thus:—

"'We also forbid the common people to possess any of the books of the Old or New Testaments, except perhaps the Psalter or Breviary, or the Hours of the Blessed Virgin, which some out of devotion wish to have; but having any even

of these books translated into the vulgar tongue, we strictly forbid.'

"In the twelfth century, or more correctly in the year 1175, a celebrated Biblical work was published in Paris, entitled 'THE SCHOLASTICA HISTORIA;' by one PETER COMESTOR. It is a kind of Latin Breviary of the historical parts of the Old and New Testament, accompanied with expositions from Josephus, from the Fathers, and sometimes from Pagan writers. This work was very popular, so that it was not only used in schools, but was also publicly read in the churches. This 'Scholastica Historia' formed the basis of what were called *translations* of the Scriptures by Roman Catholic writers previous to the time of the Reformation."

## CELIBACY OF THE CLERGY.

In dealing with the corruptions of the church of Rome, there are some over which we may throw the mantle of charity as being not so offensive to morals, or liable to abuse as others,—such are penance, invocation of saints, and withholding the cup from the laity. Others stand forth in a deformity so hideous, and lead to practical results so disastrous to good morals, that no forbearance can be shown to them.

Not the least of the many errors which the church of Rome has spread throughout the world, is the doctrine of the *Celibacy of the Clergy*. This doctrine whether viewed in the light of reason, or of Holy Scripture, or of Christian antiquity, or of practical experience, is equally condemned by all, and shown to be what St. Paul calls a "Doctrine of Devils."

Let us briefly subject this dogma of Rome to each of these ordeals, and see what their united testimony will be.

Reason says that a being formed for and naturally inclined to marriage, had better fulfill the design of its creation, and follow the promptings of its nature, if they are virtuous and holy, than to suppress them; that He that originally created man, male and female, did so with a specific design. What that design was, we are not left to conjecture. It is expressly declared: "Be fruitful and multiply, and replenish the earth." The union of the sexes was the sanctified means which God appointed for the preservation and the propagation of our race, even in a state of holiness. And if this was not incompatible with that state in which our first parents existed, can any subsequent condition or occupation in this life be too sacred for the same relation? Reason says: a sacred law, for a sacred object, given to man *before* he was a sinner, cannot be injurious to his spiritual well being in a *fallen* state,—that to increase and multiply

is as obligatory *now*, as when God first created the sexes for that specific purpose; that Providential agency whereby the equality of the sexes is so wonderfully preserved, is a continual witness that the law of marriage is still the law of God, to all duly qualified to enter into that relation.

God in his providence, sometimes disqualifies by physical defect or innate infirmity, some of either sex for the duties of marriage. In such cases their discharge from the obligation is sufficiently indicated. But reason suggests no considerations why the obligation does not rest in its full binding force on all others—nor can it conceive how the sacredness of any calling can be incompatible with the practical observance of a law given to man in a state of holiness. It cannot perceive how the priestly character of a sinful man can be defiled *now*, by the duties of a relation into which the Creator introduced the first high priest of the human family, the common father of us all, while in a state of holiness.

But as Rome is always fertile in excuses for all her perversions of the ways of God to men, let us hear what reasons she assigns for the dogma she so rigidly enforces.

Her chief argument in favor of her dogma is, that a life of celibacy is purer and holier than a life of matrimony, and—

“As the office of the priesthood requires the most angelical purity, and the most sublime sanctity in those who are admitted to it, therefore the church hath obliged all who enter into that office to embrace the most perfect state of chastity.”

Here marriage and chastity are represented as inconsistent with each other. Was Aaron, God's High

Priest under the Old Testament, and his sons, his successors in office, and the tribe of Levi, the priestly propagating and propagated tribe, unholy? With them *marriage* was a *law*, a sacred obligation. The priesthood was to be supplied from the *sons of the priests*, not their *natural children*, (as has often happened in the church of Rome,) but those begotten in sacred wedlock. Reason spurns the thought, that the holiest of all natural ties is inconsistent with the most sacred spiritual relations.

But to the law and to the testimony let us repair to ascertain what is the mind of God on this subject.

Holy Scripture declares, (Heb. 13:4.) “Marriage is honorable in all.” How then can it defile any? If the declaration was marriage is honorable in *some*, or in *many*, or in *the laity*, there might be room for the inference that it was not so to some, or to priests—but no exception is allowed. *It is honorable in ALL.* This passage should be considered as settling the question beyond appeal, and nothing but an express and unambiguous exception in behalf of the priesthood could justify their celibacy. Can such an exception be found? Nay. On the contrary, their obligation to the fundamental law of society is expressly declared. “A bishop must be blameless, *the husband of one wife.*” 1 Tim. 3:2. He must be—he may be—he should be. The church of Rome says. No. He *shall not be*—he *ought not to be*—and she deposes him if he dare to be: and she even pretends that priestly celibacy is in accordance with the will of God revealed in his word!

There is indeed one passage of Scripture with which this Roman

doctrine here agree. It may be found in the chapter following that in which St. Paul teaches that a bishop must be the husband of one wife. It reads thus :

"Now the spirit speaketh expressly that in the latter time some shall depart from the Faith giving heed to seducing spirits, and *doctrines of devils*, speaking lies in hypocrisy, having their conscience seared with a hot iron, FORBIDDING TO MARRY, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which *believe and know the truth.*"

With this prophetic declaration of St. Paul, the church of Rome in her dogma of priestly celibacy and in her laws does most assuredly agree. Who forbids to marry but a church which has "departed from the faith" which "gives heed to seducing spirits," which "speaks lies in hypocrisy?" As she has done this deed, she must bear the character which is drawn by the pen of inspiration of the doers thereof.

Rome is especially fond of appealing to antiquity in support of her teachings, and of planting herself on the authority of the fathers and of the primitive church. It is precisely on this ground that we delight to meet her, and to show that her dogma is a comparatively modern usurpation of power, and against primitive usage.

In not one of the six general councils which were held during the first six centuries of the Christian era, can a canon be found forbidding marriage to the clergy. Frequent attempts were made during this period to bring about this result, but only with partial success. The single state was exalted above the marriage state, as being more favorable to holiness. Virginity was ex-

tolled, and great rewards declared to be in store for those who renounced wedlock, and devoted themselves exclusively to the service of God. By degrees the sentiment grew and at last prevailed, that entire consecration to Christ was inconsistent with the duties and obligations of the marriage covenant. Especially was this supposed to be true with regard to the priesthood—until at length the famous Hildebrand, in the eleventh century, under the title of Gregory the Great, and Gregory the VII., issued a bull, forbidding any more priests to say mass who lived with their wives, which was resisted in Germany and finally led to an open rupture between the Emperor and the Pope, in consequence of which his Holiness excommunicated his Majesty, and at last compelled him to submit.

If we inquire into the reasons of such a prohibition, it will not be difficult to discover the *political* considerations which have led the Roman pontiffs to its adoption. The marriage tie, with the numerous relationships growing out of it, would necessarily attach the priesthood of Rome to the countries in which they severally reside. The welfare of those communities in which their wives, and children, and grand-children, and other connections of affinity or consanguinity resided, would necessarily enlist their sympathies, and efforts, and prayers, enkindle their patriotism, and establish a paramount interest which would absorb every other local attachment.

Now with regard to the Romish clergy, we know that their allegiance is due *first* to the *Pontifical Throne*, established in the Eternal City. Their sovereign and their sovereign's



land is the centre to which their affections continually turn. Is there at this time a French bishop who would not rather see France torn with intestine strife, than the "States of the Church distracted with civil commotion—who would not rather see the Emperor assassinated than the Pope lose his temporal power? The married clergy of France, England, Russia, Prussia, and other lands are not patriots of this school. The home-ties formed by their intermarriage with the daughters of the lands in which they dwell, create home-feelings which no foreign attachments can extinguish. Rome, by forbidding to her clergy the formation of such ties, keeps them aloof from the interests of the land in which they dwell, and constantly reminds them that *their* sovereign waves his sceptre over the seven hills, and that the so-called patrimony of St. Peter is the country of which they should always sing: "If I forget thee, O Jerusalem! let my right hand forget her cunning, let my tongue cleave to the roof of my mouth," if I prefer not this above every other land.

The Romish priesthood, isolated by celibacy in the lands in which they dwell, form a body of Roman citizens, all over the earth whose "supreme allegiance to the Rock of Peter," is, in the language of an Irish bishop at one of the recent papal demonstration-meetings in Ireland, "older than to the throne of the Plantagenets or Stuarts!" So has celibacy *extinguished* patriotism among the Roman hierarchy and priesthood! The sacred institution of marriage, with all its humanizing and sanctifying influences has been denied them upon the pretext that "it imparts defilement to their priest-

ly office," but really to *extinguish the virtue of patriotism* toward every other country (except Roman Italy) under the temporal sway of the Pope.

Having listened to the voice of reason, Scripture, and antiquity, let us take the testimony of experience, to discover whether priestly celibacy is necessary to priestly chastity. If there be any philosophical connection between these as means appointed to an end, the rule of philosophy has been singularly perverse in its operation. History tells a sad tale of the success of the experiment. The numberless petitions of Emperors and Kings, and rulers of different grades, to the Pope, to revoke the law of priestly celibacy and to allow the clergy to marry, show the effect of the prohibition to have been anything but desirable or satisfactory. In fact the historians of the middle ages do not attempt to conceal the abominations practised under the pretext that chastity in the priesthood could only be obtained by compulsory celibacy. The law worked so perversely in the opposite direction, that in a remonstrance which certain divines of Germany presented to the Pope, accompanied by letters from the Emperor Ferdinand, and Albert, Duke of Bavaria, soliciting permission for the clergy to marry, these divines assert that, "among *fifty* Catholic priests *hardly one* will be found who is not a notorious libertine." Even one of the cardinals had honesty enough to say that "it would conduce to the salvation of souls to permit the clergy to marry, and that it was absurd not to admit married clerks and yet to permit unmarried libertines to officiate in holy things." Could a work be written, giving in detail the innumerable transgressions

of the Romish priesthood for a period of ten centuries of that law, which was pretended to be necessary to make them virtuous and holy, so voluminous would it be, and so full of horrors, that its proper title would be "Scandalum Magnatum Romanæ Ecclesiæ."

But we forbear. The amount of

vice and crime of the most revolting nature that has followed in the train of this Romish dogma and requisition affords the best comment upon the iniquity of that system which prohibits open wedlock to her priesthood, and denies that "marriage is honorable in all."

L.

## FOREIGN FIELD.

### THE REVIVAL IN IRELAND.

We have received "*occasional reports*," through our friend Dr. Heather, of Dublin, which contain highly interesting accounts of the *revival* of religion in Ireland. The progress of the work is wonderful—in many places seeming to affect all classes of citizens and to overcome all forms of opposition.

To select statements which are more impressive than others from a record which is filled with striking things is very difficult. We cannot, however, give much space in this number to extracts from the "Papers" sent us, and we therefore take the following from the statement of Mr. White, general missionary, whose position and observation enable him to speak intelligently about the "meetings" and the "*Revival*" connected with them. The scenes he describes at Lurgan and Clones may represent many other scenes connected with the labors of other evangelical laborers. Mr. White says:

"MY DEAR BROTHER.—At your request I give you a few extracts from my journal, in reference to the great work of God which is at present spreading so gloriously over this land. And while we rejoice that God has poured out his Holy Spirit on all the churches of his people—

making no difference, we ought to thank him that he has not overlooked our Society, but has abundantly blessed the labors of our agents in every place. Boasting is excluded for ever from us or any people; but 'praise is comely,' and perhaps we have been more deficient in this than in any other duty. . . .

"July the 22nd. I visited Lurgan, and although there was no announcement made for anything special, the chapel was densely crowded with a deeply anxious congregation. The Revival had commenced here: for a long time two Christian brethren had been earnestly pleading with God for the shower to come, and through discouragement and difficulties they prayed and labored on. Like Elijah they looked toward the sea, and while others saw nothing but apparent drought, they beheld the promise of the coming shower, and it did come. While these brethren were holding a meeting one evening in our chapel, the Lord poured out his Spirit, and several sinners were cut to the heart and cried aloud for mercy. The meeting continued till a late hour, when some went home rejoicing, and others in distress. These brethren retired too, but it was not to rest; for the work spread with amazing power, and many in several parts of the town were in deep distress in their houses, and sent for these brethren and others to pray with them. All the churches were ready to fall in with the movement. Meetings for prayer were appointed in every place of worship;

they were all crowded every night with anxious and prayerful congregations; and everywhere the same feelings were manifested and the same glorious transformations effected.

"This, my first night in Lurgan, was a very remarkable one. A multitude of newly converted souls were in the chapel, happy in God. Joy was depicted in their countenances; and their eyes, wet with tears, sparkled with delight, while they sung of Jesus, or heard of his love. Others appeared sad and downcast, while they audibly groaned out their distress into the ears of our compassionate Redeemer. Several that night found peace in believing.

"On the following Sabbath, the 24th, I preached in a field adjoining the town, and contiguous to our chapel—in Queen-street, in the afternoon—at half-past three o'clock, to about *four thousand* of a congregation. While the Gospel was but simply proclaimed to them, there was deep solemnity, but no extraordinary exhibition of feeling. Some silently wept; others were deeply solemn and thoughtful; all seemed to feel that God was there, and speaking to them in his word. Immediately after the sermon, the chapel was densely crowded at a prayer-meeting. Several men—some of them stont-hearted sinners, fell before God to plead for mercy; and many of them were enabled to rejoice in a consciousness of pardon through Christ Jesus. This meeting lasted till near the time of preaching—at seven o'clock. At that hour the house was again densely packed in every part; every foot of sitting and standing room was occupied by some one anxious to hear the Gospel; and many had to go away who could not get into the house at all. During the sermon there was awful attention; every eye fixed; the tears falling like rain, and anon the stillness of the multitude broken by the sobbing of some burdened sinner. After the sermon, we proposed to offer prayer for all who were in distress on account of sin, when about *sixty men and*

*women, old and young*, fell prostrate before God to seek for pardon. The most of those in distress were young men and young women in the prime of life, and among them some aged sinners. The meeting was very orderly, considering the multitude in distress. There was no screaming, but many loudly and bitterly wept before God. Singing and prayer were alternately engaged in, till nearly two o'clock in the morning, when I think not less than sixty souls had entered into the liberty of the children of God.

"The good work is still progressing in Lurgan. By a letter received from brother Pattyson, it appears that since the 3d of July last, when the Revival commenced, *more than a thousand souls* have been converted in our chapel alone. They have not all connected themselves with us; but our brother states that during the past three months *four hundred* have been added to the Society.

"I arrived in Clones on Friday, the 9th September, and remained there till the following Tuesday, attending two meetings each day. The Revival had begun and was progressing with great power for some weeks previous to this time. Brother Wilson, the Superintendent of the Cirenit, on his return from the Conference, was deeply anxious about the work of God, and believing that he was as willing to bless souls in Clones as in other places, he commenced to pray and labor for a revival of his work. He appointed as his first public effort, *an open-air union prayer meeting* near the town, and invited the co-operation of Christian ministers of other denominations, with that of some of his own brethren in the ministry. About *four thousand* assembled on the occasion; the people were much impressed under the addresses of the speakers; a solemn stillness pervaded the assembly, and many were moved to tears; but nothing of a marked nature occurred.

"The evening I arrived in Clones, I found brother Wilson laid up



from exhaustion, occasioned by hard labor and constant anxiety. The chapel was densely crowded in every part, and the large porch at the entrance was closely seated and crowded also. The meeting was commenced with singing and prayer, and then I addressed the people for a few minutes. While I was speaking, the sobbing of those in distress was audible. A great many fell before the Lord—crying for mercy. Several were ‘stricken,’ and carried into the Society-room; some shrieked out in a most awful manner, and others in comparative silence sought mercy from the Lord.

“It would be impossible to say how many were saved at this meeting—every part of the house seemed filled with the glory of God. The Society-room was full of ‘stricken’ ones, all of whom went home happy. In the chapel were scores who were not prostrated, but who were in great distress: many of whom were delivered from the burden of their sins, and enabled to rejoice in God their Savior. The meeting separated about *one o’clock* in the morning. The next day I had an opportunity of visiting a great many in their houses, who were either in great distress or happy in God. I was greatly struck with the great change that had passed over the people: whole families of the very worst characters were saved; and instead of drunkenness and swearing, now there are songs of praise and thanksgiving ascending from their dwellings.

“The following day—the Sabbath—was a very memorable time. At our morning service, at ten o’clock, we had a down-pour of heavenly blessing. The congregation was very large; almost entirely composed of those who were happy in God. How easy was it to preach to them! How good was it to be there! At four o’clock in the afternoon, we held an *open-air service in the field* where the former meeting was held. Between *four and five thousand* were there. Brother Wilson opened the meeting with praise

and prayer. Mr. Johnston, Wesleyan minister, read the Scriptures and prayed. Then Mr. Wiley, from Belfast, a Presbyterian, addressed the meeting with great power. After which I preached a short sermon on the sufferings of Christ for sinners, and the meeting was concluded with a short prayer-meeting. It was a very solemn time. Many wept silently, others groaned in distress; one was ‘stricken,’ and all seemed conscious that God was there. It was a beautiful, calm summer evening. It seemed as if God had hushed the winds, and arrested the rain, and curtained the sun with clouds, so that we worshiped with the greatest comfort. It was announced that our chapel, the Presbyterian church, and Wesleyan chapel, were to be opened for prayer-meetings when the people retired from the field. As they moved down the slope of the beautiful hill leading to the town, a few friends commenced singing—

‘All hail the power of Jesus’ name!  
Let angel’s prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.’

“The multitude joined with great earnestness in singing this beautiful hymn. And seldom did such music ever before float on the evening air.

“I have read of the glorious march of armies after a victory, as they entered the capital of their country with martial music, amidst the plaudits of the populace, and felt the blood course more quickly through my veins as I read of the glorious spectacle; but what is such a pageant when compared with such a spectacle as this—*four thousand men and women* from different parts of the country, of different denominations, many of whom had never seen each other before, all singing, ‘Crown Him Lord of all!’ It was, doubtless, music that angels bent down from their seats of glory to listen to.

“The multitude reached our chapel, Whitehall-street, and the living stream flowed into it till the body of the house, the galleries, aisles, porch, lobby, area,

and every available spot of standing-room was crowded to suffocation. The living tide surged back again on the street: it moved toward the Wesleyan chapel, which was soon crowded, then to the Presbyterian church, which also was crowded to inconvenience, and many could not even obtain standing-room anywhere."

It is computed that not less than eighty thousand souls have been converted to Christ during the time thus far of the revival's continuance.

---

REV. DR. HEATHER.

*The divine blessing attends the missionary labors—Bibles and Tracts procured and distributed — Journals forwarded — Roman priests hostility to the education system and to evangelical religion, etc., etc.*

"DUBLIN, Feb. 28th, 1860.

"REV. DR. FAIRCHILD.

"DEAR SIR:—At a meeting of our committee, which was held this morning, the following resolution was passed unanimously:—

"*Resolved.* That the great success of our agents proves the presence and influence of the Holy Spirit on the work in which they are engaged, and leads us to hope for a further measure of his blessing upon it. . . . .

"I am happy to say that I have obtained an ample supply of Bibles, Testaments, and suitable Tracts to meet the urgent demands made upon our agents for them, and that I am in course of supplying all our districts with the same, abundantly. To you and to us it is a matter of much joy and thanksgiving to God, that districts which were formerly so Godless, superstitious, and regardless of scriptural religion, should under our instrumentality be taught to appreciate and earnestly solicit the 'Book of God.'

"I enclose to you journals of agents which passed under the review of our committee and afforded satisfaction.

"The good work of revival continues to extend over several parts of this land.

An increased spirit of prayer for a more copious outpouring of the Holy Spirit is on the advance, and much expectation is entertained that our revival will become *national*."

Under date of March 1st., Dr. HEATHER wrote as follows:—

"After I had posted to you journals of agents, and resolutions which passed through the last meeting of our committee, the enclosed came to hand. Thinking them to be suitable for your excellent Magazine, I hasten to forward them without waiting for the next meeting of our committee.

"Mr. Keane's will inform you of Popery as it is in his district, and which is a sample of Romanism over all the similarly circumstanced districts of this Island. It now feels the presence and peril of its position, and brings all its available forces to its aid. The priesthood has now set itself in direct and active hostility to the 'National system of education,' which it so long patronized and promoted, *feeling* that *secular education shakes and perils* its despotism over the young Papal population of Ireland. I never thought the priesthood's patronage of the National system of education to be sincere, but designed to deceive and to cover ulterior objects. The considerable number of Romanists who have been brought to Christ in the current 'Revival,' coupled with the spirit of religious enquiry spreading amongst multitudes of that creed, have greatly added to the excitement and disquietude of the priests and the party under their entire control. We have, however, the strong conviction that scriptural truth will gloriously triumph.

"Mr. Liddy's journal will gladden you with facts regarding the continuance of the 'Revival' in his sphere of action. By next week's mail I will send the last issue of the 'occasional papers' of the Home Missionary Society, which will impart information regarding the 'Revival' on some of its stations, and which you may use for your Magazine, should you think it proper to do so."

# CENTRAL PROTESTANT SOCIETY OF FRANCE.

The Central Protestant Society of Evangelization is gradually extending its operations and is daily receiving evidence of the divine approval of its labors of faith and of love. The following statements concerning some of its stations are from the pen of the Rev. C. L. FROSSARD, the general agent of the society. They show encouraging progress and much need of aid :

*"Fresnoy le Grand, (Northern Section.)* This Church has been for several months, under the charge of Rev. Mr. Chottin, formerly a Roman Catholic priest; now its regular pastor has returned. Mr. Legneux had been called by the Minister of War to the hospitals of Milan, in the capacity of Almoner; after having nobly discharged his difficult task in Italy, with our Protestant soldiers, as well as with such among the Italians as were well disposed, Mr. Legneux has resumed the duties of his apostleship, in the midst of the skepticism and depravity of Fresnoy and its environs.

*"Fresnoy has three hundred Protestants, one temple, two schools—divine worship is performed there twice every Sunday, and Wednesdays during the evening a conference is held, which Catholics are invited to attend—and one Sunday-school for children.*

*"In the vicinity of Bohain, a small town which formerly contained many reformed Christians, and had a Synod, are now fifty Protestants, one chapel, one service on Lord's day. Foussomone, Feeulaire, Montigny and Essigny, number in their various districts seventy Protestants, and divine worship is from time to time held there.*

*"Fontaine, Notre Dame, where we have this year called an evangelist, Mr. Remy Vauri, had, two years ago, no Protestant Christians. It now numbers eighty, and religious service is held there every Sun-*

*day in a chapel which we hire for that purpose.*

*"Grougis.—*Pastor M. Haas, has one temple, two hundred and fifty Protestants, two public religious services on Sundays, one Sunday-school; during the winter a series of conferences for Catholics. The schools of Grougis are still forbidden, and the Instructor and Instructress are obliged to give their lessons from house to house.

*"Aisenville, which is contiguous to Grougis, has fifty Protestants. Mennevret has one chapel and forty Protestants. Guise, fifty Protestants. Divine worship is held from time to time in those two localities. The pastor of Grougis preaches the Gospel also in Hannasses, which is a dependance of the church of Esqueheries. Those three stations placed in the midst of a poor population are entirely under our charge. We may say the same of the stations that are in Normandy, Elbeuf and St. Opportune. The church at Elbeuf has been confided this year to the care of Rev. Mr. Monchâtre. The good work progresses there in a satisfactory manner.*

*"At St. Opportune there has been a revival of zeal on the part of the enrate, who has succeeded in gathering together in that community, where Catholics had become extinct, about a dozen persons who now attend mass. Unfortunately for us, we have at this moment no agent at our disposal to send in that place.*

*"Estissac, under the direction of Mr. Gerber, gives us much satisfaction, and we have abundant reason to rejoice and to bless God for the progress which is made in the cause of truth. The work is taking deep root, and Mr. Gerber, although the church is not yet opened, enjoys more liberty, and is allowed to preach unmolested in the large room of the school.*

*"Such are the last items of news from the posts in which is especially interested THE AMERICAN AND FOREIGN CHRISTIAN UNION. For other details I beg to refer you to the Quarterly Bulletin,*



issued by the society, and of which I have the honor to send you a copy."

#### THE REVIVAL IN FRANCE.

We have spoken repeatedly of France as a missionary field of great interest and importance. Her geographical position, political influence, commercial resources, number and character of inhabitants, and many other things appertaining to the country, sustain us in our views.

We have spoken too, of the self-sacrificing spirit, and earnest labors of the few evangelical Protestants who are dispersed throughout the empire. They have endured much hardship, as good soldiers, and been permitted to see a gradual increase of their numbers, and of evangelical influences in their respective localities. But we have not been permitted to speak of "*revivals*" in that land. There is *now*, however, and for some months past there has been, a remarkable state of feeling among the Roman Catholic population in many places upon the subject of religion—an earnest calling for evangelical ministers, and an open withdrawal from the Roman Catholic denomination, which indicates the presence of the *revival* spirit.

The brief note from the Rev. Dr. GRANDPIERRE, one of the secretaries of the Central Protestant Society, received about four weeks previous to this writing (March 24,) and which we subjoin, encourages the hope that God is about to visit that land with the special outpouring of his Spirit. It affirms that "a great revival has taken place recently," and speaks of "*a thousand souls* in two or three villages who have left the Roman Catholic church and turned to evangelical Protestantism."

A similar state of things, though not so distinctly marked, is alluded to in the letter of our correspondent at Lyons, which follows this article. It represents *six rural parishes* asking for evangelical preaching, and willing to receive Protestantism. As opportunity is offered them, they attend evangelical preaching.

For this turning to the Lord on the part of the people of France, many Christians have long and earnestly prayed. Now, therefore, that it is given, is the time vigorously to work, and now the brethren in that field greatly need assistance. Shall they have it? We submit the communication from Dr. Grandpierre, and hope to be enabled by the friends of revivals and of evangelical religion, to respond to its call in a favorable way. Here is the note :

"REV. DR. FAIRCHILD.

"DEAR SIR:—The Central Protestant Society of Evangelization, has never been so successful in its efforts for promoting the Gospel in France, but never so low in its funds.

"The pecuniary means are totally wanting to us. They have been so for months. We have a debt of thirty thousand francs.

"A great revival has taken place recently, among Roman Catholics near Vesoul. In two or three villages situated in the neighborhood of this place, nearly *a thousand souls* have left the Roman Catholic church and turned to evangelical Protestantism.

"Other movements of this kind are announced to us in other localities. But how can we answer to so great demands at a time when we have not the means to cover our ordinary expenses?

"We hope, dear sir, that the Board of THE AMERICAN AND FOREIGN CHRISTIAN UNION, knowing our necessities will come to our help, as it has done it so fre-

quently and in so friendly a manner before.

"Hoping this, believe me, dear sir, yours very truly,

"S. H. GRANDPIERRE."

#### EVANGELICAL CHURCH OF LYONS.

We gave an interesting letter from the Rev. C. A. CORDES, of Lyons, France, in our last issue, to which the following bears a close relation, and which sheds some light upon the subject of which the former treated. We rejoice in the progress of the good work in which the Committee of Evangelization are engaged, but regret to see the spirit of persecution manifested by Roman Catholics towards the converts to the Gospel. It has ever been the usage of Rome to persecute, and it will probably continue so while she continues to exist. It is gratifying, however, to learn that the converts remain firm. Our correspondent under date of Feb. 6, 1860, says:—

"REV. DR. FAIRCHILD.

"DEAR SIR:—You will have received my letter of last month, as well as our half-yearly circular, to which I can now add the following particulars:—

"There were received in 1859, as members of the church at the Lord's table, fifty-eight. There were inscribed as candidates for Communion, fifty-two. Candidates remaining from 1859, are sixty-four; the great majority of whom are composed of Roman Catholic converts.

"But gladdening and encouraging as are these results in a city like this—the centre of Romanism in France, and the Pope's favorite—the above figures must not be supposed to represent the *total* fruits with which it has pleased the Lord to bless our humble labors and prayers in and for his cause. There are numbers of persons, Roman Catholics, who, although seriously affected by 'the force

of truth,' are not sufficiently developed in strength to brave the frowns of the family, the circle of friends, and the neighborhood, or to renounce interest or favor, and they therefore require time and 'Grace for Grace' to grow and ripen.

"The writer being lately called to administer baptism in a family *about sixty-five miles from Lyons*, witnessed an edifying scene. The village is entirely Roman Catholic, and the aforesaid family the only one in it which is Protestant; and its heads, members of our church, had been, and still are subject to much criticism and chicanery on account of their religion; yet such is the estimation in which they are held through their character, that in spite of all prejudice the hour had scarcely struck for the beginning of the service in the humble cottage, but neighbor after neighbor flocked in to attend and listen, and the room was filled to excess, almost all standing, whilst many sought their places without.

"The greatest respect was manifested during the whole service, and at the close pleasing manifestations of satisfaction appeared. One individual insisted upon contributing five francs towards paying the minister's traveling expenses, the family before-named being in very humble circumstances. Fresh visits are requested and will we trust follow by the leave of Providence.

"The writer has also been called in another direction, about one hundred miles off, to advise and concert with a Christian minister in the following circumstances: *Several Communities (rural parishes) had invited the said brother to come and preach to them, they being willing to embrace Protestantism.* He went to the principal parish and was received by the maire, and other public functionaries, and conducted in procession to a barn opened for the purpose, and where an assembly of *three hundred and forty* hearers listened with the profoundest attention to his discourse, and expressed

their desire of regular preaching in future.

"The bishop and his clergy are of course alarmed, and a change of priests (as usual in cases where their conduct leads parishes to abandon their church,) is being effected, in order to regain public confidence and hearers at mass; yet the desire for Gospel teaching continues, and the case is under the consideration of the superior magistrates, called to determine (according to existing requirements) whether it can be recommended to government as proper to be established by authority.

"About a hundred Testaments have been sold there by a colporteur, who one day was called to preach, and in spite of all his remonstrances to the contrary, founded upon his humble avowal of incapacity, in a measure *compelled* to address two hundred and fifty hearers, some of whom were moved to tears at his discourse! *The number of parishes in that neighborhood desiring Protestant preaching is about six.* May the Lord grant His Grace and blessing abundantly.

"Believe me to remain, dear sir, very affectionately and gratefully yours in Christ.

"C. A. CORDES."

"P. S. I cannot refrain from reopening my letter to add the following facts:

"G. has just been dismissed from his service because he is a faithful member of the evangelical church and has refused to listen to the remonstrances and menaces his employer and his bigoted wife had for some time past been addressing to him on that subject. He has faithfully served them and their predecessors, (it being a service where the masters are sometimes changing,) for twenty-nine years, and no other reproach has been alleged but the above. *On the contrary, a good testimony is given!* G. bears his cross with true Christian fortitude. He was brought to the knowledge of Christ only about two years since!

"S., another friend, being threatened with immediate destitution unless he

withdrew next morning his son from our school, has not, alas, had the same courage, but has consented to send the poor lad to the catholic class! S. is a *candidate* for Communion, not a member.

"It would appear these dismissals and similar attacks on the poor man's bread, are increasingly resorted to in aid of all the other means so cruelly employed to tempt and pervert! We hear even of other menaces more cruel still; but we remember where it is written: 'He that is for us is stronger than they that are against us.'"

POITOU.—REV. E. VERRUE.

Having spoken of a communication for our office, which was lost on the way, and of his readiness to rewrite it if deemed necessary, in a letter from which we quote, Mr. Verrue shows the work in which he is engaged—the sacrifices he has made to carry it on—and his great need of help. The prospects of good results from labor bestowed at his station is very encouraging. He says:

"I forward to you another article upon our work of evangelization during the past year, which work I hope to resume in the course of a few days. . . . . Already I had established *four* schools for boys, *two* for girls, and *three* asylums.

"In the four schools for boys, we are compelled to receive them indiscriminately with girls. Even the school for girls at St. Sauvant had to be closed, because I was obliged to take that locality for my own residence. The construction, the appropriations and the support of all those buildings are under my care. I am responsible for all.

"The society of Geneva makes appropriations only for the individual support of the instructors, male and female. It also pays a few rents. A school for boys was wanting where a very large attendance could be secured were there



means for their instruction. An opportunity was offered, and trusting that the Lord would come to my aid, I resolved to have that school established in a building erected for that purpose. That school-house (Bois le Bon,) will be furnished in the course of a few weeks; at any rate, it will be enough so to commence our classes. . . . .

"The support of the other schools has cost me this year between five and six hundred francs. In addition to all that, there are the stationery and school furniture. In view of all this, you will not be surprised to hear that since I have come here I have already spent from my own pocket upwards of eleven thousand francs (\$2,200;) I have so little of this world's goods that this amount taken from my income does not allow me to live without making very great sacrifices. I state all this to you because I desire to transcribe to you a portion of the last letter which I received from the Evangelical Society of Geneva, dated October 20th, 1859. This is what they write :

"It is always in your own interest and in that of the numerous works for which you labor with so much zeal, that we insist so earnestly and so often upon the importance and necessity of leaving as seldom as possible the care of your parish. These absences, more than anything else, furnish those of your colleagues who do not love you, reasons to find fault with you, and thus they do all they can to compel you to go altogether. Should your departure be the result of their effort, the event would be a very great evil and would stop the progress, for a time at least, of God's work in your districts, and though it is said, as a general proposition, that no man is really necessary, it is nevertheless true that your place would not be very easily filled."

"This year I have again been obliged to take three thousand francs (\$600) from my own private property in order to pay what was due for the building, and the support of the *two schools* designed to prepare the teachers (male and female) who have been here under my charge for four years. How shall I recover those sums of money and continue those personal

expenses if I cannot make collections? Again a great difficulty presents itself. We have no house in which ourselves and our children can comfortably be accommodated. We desire to educate our children at home, and our present lodging is too small, and it is so bad and in such a want of repairs that we are exposed to winds and rains. My wife and my children are unhappy, and their discomfort disquiets me, and still I cannot go away, as you will readily see. I desire very much that you could come here and see the actual state of things; you could form a more correct idea of our wants and communicate them to your friends."

#### ITALY.

LETTER OF REV. J. R. M'DOUGALL.

The following letter to our Board of Directors explains itself, while it serves to deepen our convictions that Italy is now a most interesting missionary field. It came to hand too late for insertion in the April number of the Magazine. We shall be happy to hear from Mr. McDougall again, in relation to his labors and prospects. In the meantime we shall forward our Report and some other documents to him, according to his request.

"FLORENCE, Italy,

"January 26, 1860.

"GENTLEMEN:—

"The affairs of Italy must be interesting to you all at this moment. As missionary of the Free Church of Scotland here, engaged in evangelization work, I have for the last three years purposed to enlist the sympathy and co-operation of American Christians in the work of God going forward here.

"As all has gone on under a rule of despotism and oppression, our mouths were forced to be silent as far as the general Christian public were concerned. The advent of liberty to Italy at this moment, the fair field which we already have, and seem destined in God's provi-

dence to have guaranteed to us for evangelical operations, together with the large number of Americans residing here at present and interested in the movement, has made me take pen in hand to attempt to realize another combined Christian effort for Italy as for Turkey, by English and Americans.

"While the Scotch minister here, like his brethren at various other continental stations, has regular Sabbath services and congregational work, his principal aim is, by every means in his power, to foster and help on the almost unknown but very remarkable movement, which dates from about the time of the Madiat persecution, and promises to exercise a mighty influence on the future destinies of this unhappy country.

"Our various occupations, therefore, are the translation of religious works into Italian, the distribution by colporteurs and private hands, of the Bible, the support of Vandois ministers and evangelists in Central Italy, the establishment of male and female schools for Protestant children, the assistance of brethren who have suffered loss for the cause of Christ, and so on.

"Our funds, hitherto, have been drawn from various private and special societies in Great Britain. If God, however, hears the aspirations of the Italians for liberty; if, as every day's events render more and more probable, it be his purpose now to throw Italy open to the Gospel, then laborers in greater number, and appliances on a larger scale must be put in motion.

"In this letter I do not propose to go into detail. Should your Society see its way to assist in any or all of these Christian enterprises, I shall be happy to

supply you with a short resume of the movement from the commencement till now, and also with the fullest explanations of any or all of the branches of effort in which you may take an interest and may propose to assist.

"I now write you at the request of Mr. Schieffelin, who passed through Florence a few weeks ago, and was deeply interested in our work. Mr. Lemox, of New-York, has been a liberal contributor to several of these schemes, through my brother minister at Leghorn, Dr. Stewart, and my predecessor here, Mr. Hanna.

"Through Mrs. Beecher Stowe, who is a member of our congregation here, we are trying to obtain for Italy a young Italian who has finished his Theological studies in America. I am not aware what society she means to apply to for his support. I hope soon to know exactly the names of the various Foreign Aid Societies in the States. Any published report of your proceedings, if sent, would be useful for this end. Meanwhile I address myself not only to you, but also write by the same post to Dr. Kirk, of Boston, at the request of Mr. Alpheus Hardy, of Boston.

"I shall be happy to hear from you at your earliest convenience, and to reply to any questions you may put. I hope that a number of friends here, who have heard many of the details, have already acquainted you with the outstanding facts. The Lord guide you in all your labors of love and works of faith for the advancement of His own glory. I am, gentlemen,

"Yours very sincerely,

"JOHN R. McDUGALL,

"*Scotch Church, Florence.*"

---

## HOME FIELD.

### A VOLUNTEER MISSION AMONG ROMANISTS.

BY A NEW-ENGLAND PASTOR.

The Rev. G. W. A. is an orthodox pastor in New England. Drawn to

the place of his settlement by the hope of employment in the factories, or shops, or other places of business, many Irish and Canadian French Romanists visit or temporarily re-

side there. Deeply affected by their moral and spiritual condition, as it came under his observation in the discharge of his official duties, he opened a correspondence with our office with a view to their benefit, which has been followed with good results. He has given much attention to the case of Romanists, and studied both the word and providence of God in regard to them. He has seen the dreadful effect of the Romish system upon the minds and consciences of those who are brought under it, and especially among the lower classes—the operatives. He has also seen the effect of kindness and Gospel measures in reclaiming them. He knows that Romanists, like other people destitute of evangelical religion, *can be reached*, enlightened, and converted to Christ. He has labored among them as a volunteer, and helped the Board in their work a great deal.

In the following communication the reader can see some of the degrading influences of the Romish system, and find motives to engage earnestly in efforts to enlighten and save them.

LETTER OF REV. G. W. A.

*Books and Tracts received and distributed—kindly received—invited to come again—a profane young woman—degrading character of Romanists there—children sent to school—no Bibles—ignorant—debased—hope for them—Christians and ministers too unbelieving.*

"I ought, perhaps, to have informed you in relation to the disposition made of the books and tracts so kindly sent me, but a long season of impaired health put me back in my operations. I am very much obliged, and have been greatly assisted in my visits to the Roman Catholics by the *Tracts*. A set of the books was placed in the Sunday-school library, according to your request; they have been taken and read with much interest and profit. I supplied by distri-

bution in person, the population within the limits of my own parish—*about two hundred families*—with your *Tracts*, (with the exception of three or four families,) and I also left '*Child's Papers*' and '*American Messengers*,' of the American Tract Society's publication, and in almost every instance I was kindly received and invited often to come again.

"When I have found persons unable to read—and there are many of this description among the Roman Catholics here, as elsewhere—I have sometimes read from the '*Tract for all*,' and the reply to it was, 'that is good,' 'that is true,' and the like. I have had some opportunities of presenting much truth while in conversation. Let me give you a case.

"A young woman, a Roman Catholic, uttered a profane oath in my hearing and that of her father. I sharply reprov'd her, referring to the commandment respecting profaneness, and asked her if she supposed she could go to heaven with oaths and imprecations on her lips?

"'I suppose not,' said she.

"'Then,' said I, 'what are you going to do with that wicked heart of yours? If you should go to heaven with it you would there swear at the angels themselves, and how could you dwell in that holy place despised of all?' She sensibly felt the rebuke, and her father, though a Roman Catholic, and a drunkard and a swearer, joined with me in reproving her.

"This leads me to remark that the Irish Roman Catholics, here at least, as a body, are the most outrageous swearers that I ever came across, almost from the infant of days, to the man of grey hairs. Their tempers know no control; and the way parents swear at their children is shocking in the extreme. *But there are signs of improvement.* The children are sent to school and are there taught good manners and good morals, and the parents of those who attend the schools find them more easily governed at home. Light is slowly but surely entering their



benighted minds, and their prejudices against Protestants are gradually softening.

"Some of them now, flatly deny that they worship the saints and pictures, while others declare that they do, and that it is *right* so to do, and also affirm that those who do not so do are APOSTATES.

"They are generally destitute of the Bible, and I design to make an effort to supply those who can read, with a copy of the precious work of God. We have some families of French Canadian Roman Catholics here, whose morals are far superior to those of the Irish, but *they* also have no Bibles. When I have asked them if they had one, some of them have produced their prayer book!

"I asked an Irish Roman Catholic woman if she had a Bible.

"No," said she, "but I have a very good book, that I read a great deal."

"Will you be so kind," I inquired, "as to let me see it."

"She produced it. I opened to the title page, and to my surprise it was 'A TALE,' in other words a novel; openly and professedly '*A Tale*,' written by a Romish priest, setting forth the beauties and excellencies of certain saints, real or fictitious. 'Why, dear woman,' said I, 'this is a '*tale*,' a novel, a fictitious story; the writer does not pretend that it is true.'

"Well," she replied, "it is the best book I ever read." And so she went on to tell its excellencies, while I tried to induce her to get a Bible.

"The *children* have become quite interested in my visits, and they sometimes hail me in the streets and ask if I have not got another 'little paper' for them. While some of the *adults* are extremely ignorant and besotted, others have *some* education, enough to know its advantages, and they tell me they want their children to get 'larnin' and be yankees; for it's the finest thing in the world.'

"One woman undertook to tell me which of her children were yankees, and

which were 'born in the old country.' You may well suppose I encourage all these aspirations to rise in the world and become real yankees, and place before them not only the advantages of an education, but the influence of an *open Bible*, which some admit without gainsaying, while others say, 'the Bible makes infidels and apostates from the church,' etc., etc.

"While conversing with one family, well educated in their own religion, I asked if they had read of the great *revival* in Ireland.

"What?" said the person addressed, "O!—you mean them that have left the church, do you? That is a pretty religion that makes people leave the only true church, ain't it?"

"I replied, 'By their *fruits* ye shall know them.' A religion that induces the profane to leave off their profanity, the drunkard his drunkenness, the Sabbath-breaker his Sabbath-breaking, the licentious his licentiousness, and causes them to break off their sins by righteousness, and their iniquities by turning unto the Lord, and live a life of prayer and devotion to God, is a *good religion*, I care not what you call it, whether Roman Catholic or Protestant. And now if I could see such a work among the drunken, swearing, Sabbath-breaking Roman Catholics here, and you acknowledge that there are many such, I would hold up both hands and thank and praise the Lord, whether they continued to call themselves Roman Catholics or something else. For you yourselves acknowledge that such vile characters cannot enter into heaven till made holy!"

"Yes, that's true," was replied.

"Well, then, my object, and the object of Protestants generally, is not to make people Protestants nor Roman Catholics, but *Christians*; for no matter what we are, or what we *call* ourselves, if we do not love God and keep his commandments, we cannot be saved. God is no respecter of persons, but regards those of all nations who fear him and work righteous.

“‘That is so’ said my hearer, but immediately added, ‘none can be saved out of the Catholic church. All that are saved will join that church before they die.’

“This is a small sample of the conversations had with this peculiar people. The children are required to attend their own Sunday-school on the Sabbath, but they learn little that improves either their intellects or their hearts, and they are generally profane and wicked in other respects. Yet their parents are ‘good Catholics,’ go to mass, kneel, bow, jabber prayers to the saints, go home, visit, drink, swear, and breed moral pestilence in Society. I am more and more convinced that the work of the AMERICAN AND FOREIGN CHRISTIAN UNION is a work of the greatest importance, and which all should seek to have accomplished. The Roman Catholics *need evangelization as much as the Chinese or Mohomedans, and they stand as the great stumbling block in the highway of the world’s salvation*; yet a vast proportion of our churches, and ministers too, stand still and see *thousands* of these poor deluded creatures perishing at their doors, and think their ease hopeless.

“I was conversing with a brother minister, of the Baptist order, a few days ago, to whom I gave some of your Tracts (Duties of Protestants) and requested him to distribute them among his people, which he promised to do, but said, ‘I consider that there is but *little* hope of them.’

“‘Well,’ said I, ‘the *world* is to be converted to Christ, and what is to become of these poor creatures who are going to judgment, not knowing their right hand from their left?’

“‘I don’t know,’ said he, and so it is with many others.

“After supplying my own parish with your Tracts, I had some two or three hundred left on the Duties of Protestants, and I visited three of my brother ministers of the Baptist and Methodist de-

nominations, and gave them the Tracts to distribute among their own people, and tried to enlist their feelings in the work. But there seems to be almost a *settled conviction* in their minds that *Roman Catholics are beyond the reach of hope*. But blessed be God, the clouds are beginning to disperse. The year of jubilee is at hand. Ransomed sinners are returning to Jesus. The spirit of grace and supplication is poured out. The angel of the Apocalypse, having much incense to offer, is standing before the altar of God, and soon the loud hallelujah will be heard from sea to sea, and from shore to shore, saying, ‘The Lord God Omnipotent reigneth, and the kingdom and the dominion, and the greatness of the Kingdom under the whole heaven is given to the people of the saints of the most High.’

“I hope ere long to take up another contribution, which may be another *drop* in the stream. Wishing your Society God speed, I remain yours in the Gospel.”

---

#### IRISH MISSION IN FAIRFIELD COUNTY, CONNECTICUT.

Mr. M. Young, from whose report we take the following extracts, is stationed in Fairfield County, in the State of Connecticut, where, from the early part of the current missionary year, he prosecuted his labors in various towns with usual success and encouragement till the early part of the past winter. He was then interrupted by an affection of one of his eyes. He was not, however, wholly disabled. In the Infirmary to which it was necessary for him to resort, he engaged as opportunity was offered in conducting religious exercises. He is so far restored, at present, that hopes are entertained by his physician and friends that he will soon be able to resume his work. Of his labors, his field and his prospects he says :

## REPORT OF MR. M. YOUNG.

*Summary of visits, tracts, and Testaments given—hopeful prospects of the field—Romanists hear the missionary—some of them desire a school—the priest unpopular—scolds his people, &c.—the missionary withdrawn from his field by illness—but useful in the Infirmary, &c.*

"I have visited *eighty-nine families* in Southport, Fairfield and Bridgeport. I have given away to Romanists and others 225 pages of the Society's tracts, have supplied *three* Romanist families with copies of the New Testament, and have read the Scriptures on eight occasions and prayed in five families.

"This field in which I labor is an interesting one, especially that part which comprises Bridgeport, as many of the Romanists there are willing to listen to the reading of the Scriptures and also hear the missionary's exhortations. In the entire field your missionary has access to about 500 *Romanist families*, and some of them are of a very interesting character. Some of these have expressed a desire for me to open a school, and assured me that they would send their children. Some of these parents have begun to lose confidence in their priest, for they think from his course that his whole design is simply to get hold of their money. Certainly he acts unwisely. Even the servant-girls say that he scolds them from the 'altar' in such terms that they will not attend the church. They say he scolds because they do not pay the fee he demands. Rumor affirms that he even struck a man for not landing him two dollars which he demanded. One of the aggrieved persons expressed to me a wish that I would take him to a Protestant church.

"This conduct on the part of Rome's priests will not do in America. It will work her overthrow.

"Our friends in Fairfield and Bridgeport seem to be very much interested in our missionary work, as they now see that it is doing good among a class of citizens hitherto much neglected.

"As you are aware, your missionary

in the providence of God, through inflammation in one of his eyes, has been unable to continue his labors in the field assigned to him. But while the Lord cut me off from laboring in one field, he assigned to me another where I could be still useful to some extent. That field is the New-York Eye Infirmary, to which I was obliged to resort for treatment under the care of the physicians who attend there; and where I met with a number of Romanists and others, who had resorted there for medical treatment, as well as myself, from different parts of the country. They were cut off from religious services on the Sabbath. Being spared the use of one of my eyes, the Lord used me to open religious services twice on the Sabbath. The Superintendent kindly fitted up a convenient place in one of the rooms, where I conducted religious services *twice* each Sabbath.

"The exercises were opened by prayer, singing, and reading a portion of the Scriptures. Some of the Protestant hearers expressed their delight with the services and in hearing those songs of Zion to which they had been accustomed at home in their childhood. All these persons called upon me during the week evenings to sing again those hymns which administered comfort and consolation in their sufferings. It was delightful to see such a number of Romanists as gathered around me in the week evenings to hear the story of the cross and of salvation by a Redeemer. Many expressed their great delight in what they heard, and not only so, but will carry home the glad tidings of what they heard to others, and circulate it all around among their neighbors.

"Who can tell what good, through the blessing of God, may result from seed sown by the wayside and in weakness! I feel fully confident that one infidel has been reclaimed by these services from his infidelity, and has embraced the truth as it is in Christ.

"Through the blessing of God and the good care of my physicians, I feel partially recovered, and hope to be able soon



to resume my labors in the field assigned me, and I hope to be more devoted and useful than ever."

#### IRISH MISSION IN NEW YORK

The Irish Mission in the north-western part of the city is in a prosperous condition. Mr. Hillas, who labors among the Irish Romanist population, is gaining the confidence of those who know him, and is doing good to adults and children. He does much to promote the welfare of our mission school in 43d-street.

#### REPORT OF MR. R. HILLAS.

*Mission advances in interest—scarlet fever—death of two pupils—evil rumor started to prejudice the school—but not successful—Romanists favorable to the mission school—temperance pledge, &c.*

In his report Mr. Hillas says:

"I rejoice and bless the Lord that our work of evangelization is going on prosperously and encouragingly in the neighborhood of our mission school on 43d street, notwithstanding the counteracting influences by which we are surrounded. I am happy to say that the scarlet fever, which has been prevalent for some time past in this vicinity, is considerably on the decrease, and most of our pupils who have had it are well and attending the mission school again. Two of our scholars have become victims to the disease, and one of them, a Roman Catholic, died singing the hymns which he learned at the mission school, and is now, I have good reason to believe, a bright angel, and among that glorious company who stand around the 'great white throne' singing the praises of the Lamb who hath redeemed him with His most precious blood.

"Some evil-disposed people, and of course enemies to our cause here, circulated a report—a false report indeed—that the fever *originated* in our school; that the contagion was being rapidly communicated to *Romanists* who attended it, and that it was *unlucky* for people to send their children to such a school.

But happily this malicious rumor did not have an injurious effect upon our school, as it is as well attended at the present time as it has been at any period since its establishment, and Romanists prize it highly. They have told me that they believe it has done much good and is an instrument of great utility in this Sabbath-desecrating neighborhood. Although we have many enemies here, yet it is gratifying to know we have friends too.

"Some Romanists having heard that we are about to leave our present quarters, came to me and asked if it was so. I answered by saying, not immediately, but should do so when we found rooms that would suit our purpose better. They said they should be very sorry to see us move away, as their children were learning so fast, and improving in their morals so much. They felt happy when I told them that we intended to move but a short distance, and that it would not be too far for them to send their children to school. They said they would send them to any part of the city to which we might go.

"I visited as many families during the month as circumstances allowed, and lost no opportunity of conversing with Catholics when I found a door for the same. I have had many interesting and profitable interviews with *Irish Romanists*, distributed some *seven hundred* pages of tracts, several of which I have read in the hearing of victims of intemperance, which will, I trust, have a salutary, and it may be, a reformatory effect.

"A shoemaker, an Irish Romanist and an inebriate, to whom I gave a tract on the evils of intemperance some time ago, told me yesterday when I called to see him, that he read the 'book' I gave him carefully, that it was all right and true, and that he had made up his mind to quit drinking rum, for it had ruined him,—had lost his all by it. He said he had taken the pledge of total abstinence for *one year*, and at the end of that period he would renew it for life. May the Lord help him to resist temptation.

"I gave a Testament to a promising

young Romanist, who was very desirous of having the precious book in her possession. I have loaned several volumes from our library to Romanists who, I trust, have read them with eagerness and profit.

"The Sabbath-school is encouraging, and several Romish children have been added to it lately."

In this connexion we submit a report from Mrs. Thistle, the excellent Instructress of the mission school in 43d-street. Mrs. Thistle devotes herself to the service with great constancy, and under her judicious and energetic management, the scholars have increased in number, and improved in all respects in a most encouraging manner. There is an "*Industrial School*" connected with this mission which is very useful.

#### MRS. THISTLE'S REPORT.

##### FESTIVAL IN THE IRISH MISSION SCHOOL.

"Knowing that you are at all times glad to hear from the different fields of labor under your care, I take this opportunity of stating that your mission day-school in 43d-street is in a highly prosperous and flourishing condition. Through the kindness and liberality of a few of those ladies who take a deep interest in the welfare of our school, we were enabled to get up a *festival* for the children, which took place on the 28th of December. Notwithstanding the severity of the weather, Mrs. Robb, Mrs. Halliday, and Mrs. Doctor Fetter were actively engaged in their self-denying labor, and long before the appointed hour, we were pleased to see *one hundred and thirty* happy children placed before us, each endeavoring to please by good behavior. Had it not been for the inclemency of the weather there would have been more in attendance than our school-room could have accommodated.

"The exercises consisted of singing, reciting portions of Scripture, and speaking dialogues by the children, all of which

were done in a very creditable manner. The Rev. Mr. Rankin, who was present, addressed the children in a brief, pleasing, and appropriate style. Mr. Lyons next questioned them on Scripture lessons, and all were much gratified to find the answers so prompt and correct. Mr. Halliday then addressed the children and the exercises were closed by their singing the hymn beginning—

"I'll away to the mission school."

"I would take this opportunity of returning thanks to Mrs. Hillas for teaching the children to sing, and leading in the singing on the day of our festival.

"It is certainly cheering to see so many of the youth of our city thus brought under the influence of moral discipline, where they have at least some of the glorious truths of the gospel of Jesus Christ impressed upon their young minds, and which, through the blessing of God, are calculated to lead them to accept of and acknowledge Christ as their guide, and to reject the teachings of the Romish Priests. We are here in the very midst of Romanism, surrounded on every side by the soul-destroying system of the Papacy. The priests and the 'sisters of charity' endeavor to prevent the children from attending our school; and often when I see so many willing to remain in attendance upon it, I cannot but hope that that God who orders all things for His own glory and His people's good, will cause the light of divine truth to shine into the hearts of some of these children. And I would here most earnestly entreat any of our Christian friends, into whose hand this may fall, that they would not forget to bear them on their hearts at a throne of grace, that the holy spirit would lead them into all truth, and that God would shed abroad his love in their souls.

"Owing to the inclemency of the weather, we had comparatively few visitors on the occasion; but all expressed themselves much pleased with the singing and the accuracy with which the pupils recited their Scripture and other lessons. They were also gratified with their appearance

and deportment, which were really very good, especially when we consider the class of children we have to deal with."

### IRISH MISSION IN PITTSBURGH.

MR. DE FOREST, MISSIONARY.

*Report delayed—fruits divinely promised—Scriptures read—a family attends Protestant places of worship—some others are ready to take that step—difficulty in breaking away from Roman tyranny—a sad case—the dying not suffered to see Protestants, when it can be prevented—an invalid of seven years confinement, etc.—interesting interview, etc., etc.—summary of the work.*

Mr. DE FOREST says :—

"Owing to a temporary interruption of my operations in January, in consequence of a severe cold from which I suffered, I omitted to report to you the progress and results of my labors during that month, deeming it expedient to wait the conclusion of February, that I might send you at once an account for both months.

"Let me, therefore, now proceed to give you a statement of what I have been enabled to do in my field during that period. I can say that though visible results may not be as numerous as I could wish, from much observation I am confirmed in the belief that my efforts are directed to the best advantage; though the *visible* fruits of the labors do not now show themselves, yet I confidently believe that God, in his own good time, will make them appear. He will make them come forth as through the instrumentality of the Scriptures which I have distributed, which I have read, and which I have quoted in religious conversation with Roman Catholics. 'His word shall not return void.'

"That the sacred Scriptures are read by those families who have been induced to receive them from me, is unquestionable; but whether there are conversions of souls to God, is a question not so easily answered. Yet, humanly speaking, I regard it as a hopeful sign that I have now the promise of *several Romish families* to go with me to hear preaching in some Protestant evangelical

church. One of these families has already fulfilled that promise. I have introduced the family to the pastor and officers of the church, and they have since pledged themselves *regularly to attend* said place of worship. Should God in His sovereign mercy convert them, it would be almost literally bringing them out of a 'horrible pit and miry clay.' The head of this Roman Catholic family has read his Bible about three-fourths through. Of course he has broken his allegiance to Rome.

"There are other families that may be brought to take the same decided step. Still it requires much time, and too much should not be demanded of those whose faith, even if they have it, is but as a grain of mustard seed.

"The spirit of revolt against Popish tyranny, even in this highly favored land, meets with a terrifying opposition. The great enemy of righteousness and his supporters are extremely watchful of my movements in endeavoring to bear testimony among this people to the truth of the Gospel against Papal errors and superstitions.

"Through her reading of a Bible, which a widowed mother received of me about two months since, I trust great comfort may be found. Her condition as a widow is rendered still more sad through the infirmities of her declining age, and especially through the perverseness of a son, who despises all her entreaties and persuasions to check his inordinate appetite for inebriating drinks. His mad career is overwhelming her with sorrow. I shall endeavor to see her often, and encourage her to lean upon the Almighty arm for support, and kindly show her the antidote to grief and despair, which is revealed for us in the Gospel.

"But whilst I have been thus engaged in conveying the words of comfort and of life to numerous *families*, the agents of anti-Christ have not been inactive, appointed as they have been by their superiors to go around and personally warn



*the people, at their houses, not to permit their children to attend our heretical schools or places of worship.*

"Even at the bedside of the sick and dying, am I hindered from imparting much of the light and comforts of the Gospel. The powerful influence of the '*confessional*,' especially over the *female* minds, as well as the jealous vigilance of neighbors to discover the entrance of a Protestant into the abode of an invalid Roman Catholic, has been most effectually employed to debar the admission of a single ray of the light of heaven to the afflicted. It is, indeed, difficult to conceive that the apostacy of man is so great and ruinous that he can grudge Gospel comfort to poor, infirm, or dying men! Yet so we find it.

"There lies, in the Fifth Ward of Pittsburgh, a man who has been an invalid for *seven* years. His own infidelity, or total indifference to all religion on the one hand, and the fidelity of his wife and children to Roman Catholicism on the other, seems to render his conversion, humanly speaking, absolutely hopeless. Still the word of the Lord, we are assured is not bound. As it is '*sharper than any two-edged sword, piercing to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart,*' in my further intercourse with that family, I dare not distrust the Lord's power to convert and to save him through

'the word' which I have found means to read to him.

"I have had many interesting interviews with families in reading the Bible and praying with them for Divine illumination, or that they may be made wise unto salvation, and be adopted into the family of God. And I begin to realize the *importance* and even the *necessity* of spending *much time* in instructing them by reading and conversation, and prayer, especially where my visits are welcomed. And though I find this part of my work to be most arduous, and one which the natural enmity of the heart against the truth renders extremely difficult, I feel prompted to persevere by the scriptural promises of reaping a future reward, for all the toil I endure.

"During the past two months I have made, for *religious* purposes, about *three hundred and fifty* visits; repeatedly visiting and *addressing our several schools*, and visiting the *families* of the children who attend them. I have induced several families to attend church. I have also visited and relieved the sick and the poor, and gathered teachers together in our '*sewing schools*' to take the places of those who must withdraw therefrom.

"Indeed, I find that time seems really too short to accomplish all I would desire to perform. But the days now rapidly increasing in length will afford me much wider scope for missionary labor."

---

## MISCELLANEOUS.

### DEATH OF REV. DR. BROWNLEE.

The Rev. WILLIAM C. BROWNLEE, D. D., closed his highly useful and eventful life on the eleventh day of February last. For many years he was one of the pastors of the Collegiate Reformed Dutch Church of this city, and held that relation at the time of his death, though by

reason of a paralysis which he suffered in September, 1843, he had been laid aside from the active duties of the ministry from that time.

It is not our object to write the biography of Dr. Brownlee. We leave that to other hands. But we may say, for the benefit of those who did not know him, that he was a very agreeable companion, a popu-

lar preacher, an excellent pastor, a ripe and accomplished scholar, an able and ready writer, and as a controversialist had few superiors. He was one of the most distinguished Divines of the day in which he lived.

At an early period he became deeply interested in efforts designed to arouse the American people to a perception of the movements of Papists in reference to the United States, and to give them a just conception of Roman Catholicism, and their duty in regard to it and its deluded victims. To many, however, of that day, his statements seemed harsh and even exaggerated, and his portrayures of Papal doctrines, plans, purposes, and policy, as the creations of an over-heated imagination, or the utterances of religious fanaticism and bigotry.

But Dr. Brownlee had *studied* the subject of Romanism. He *knew* its doctrines and its history, and he was more than *a quarter of a century in advance* of most of his Protestant brethren, and of those who thus judged him. His writings are *now* seen to have painted the thing of which he wrote to the life. He did not exaggerate even in the matters which when published were regarded by Protestants with most disapprobation. They are now found to be but truthful delineations. His labors will long be happily felt by the people of this nation.

But he is gone. His work is done, and we doubt not that he has entered the rest which remains to the people of God.

At a meeting of the Board of Directors, subsequent to his decease, the following paper was introduced and adopted unanimously—viz :

#### PREAMBLE AND RESOLUTIONS.

“ *Whereas*, The Rev. William C. Brownlee, D. D., of New-York, one of the Life Directors of the AMERICAN AND FOREIGN CHRISTIAN UNION departed this life on the 11th of February, 1860, in great peace and comfort of the Christian hope, after many years of prostration and suffering under paralysis, which he was enabled to bear with remarkable fortitude and resignation, and—

“ *Whereas*, Previous to his disability for all labor, by the cause specified, he engaged vigorously and ably in resisting the encroachments of the Papacy in the United States, revealing to the public its anti-Christian nature and spirit, and its disastrous effects upon society, in opposition to the false show in which it appeared when surrounded by Protestants or in a Protestant community, and under which its priesthood then sought to have it conceived of by the American people, and

“ *Whereas*, The origin, growth, and usefulness of the American Protestant Society, which is represented in, and is a component part of the AMERICAN AND FOREIGN CHRISTIAN UNION, were to a large extent the result of his counsels, agency, or influence, and said Society did much to prepare the way for the operations and usefulness of the AMERICAN AND FOREIGN CHRISTIAN UNION, this Board, not less than the Christian public, have derived many benefits from his service, and not the least valuable of which are the various publications on the subject of Romanism which they have from his prolific pen; therefore,

1. “ *Resolved*, That in the protracted illness and death of the Rev. William C. Brownlee, D. D., the Board are deeply afflicted; and they feel that they are bereaved of one of their ablest and most zealous fellow-laborers, and the Protestant community of one of its warmest friends.

2. “ *Resolved*, That while they bow with submission to the trying providence experienced in the case of their departed brother, the Rev. Dr. Brownlee, the Board gratefully recognize, and acknowledge those measures of grace, which were divinely

vouchsafed for his support, and which were usually experienced by him, but were especially granted near and at the closing period of his earthly life, by which he was enabled 'to finish his course with joy,' to triumph even in death, and to leave with surviving relatives and friends, an additional and consoling evidence of his personal acceptance with God.

3. "*Resolved*, That the Board cherish the memory of the Rev. Dr. Brownlee, and his various gifts and excellencies of character with profound respect, and warm, fraternal regard; and they devoutly thank Almighty God for that service, which he was enabled to perform in behalf of a pure and evangelical Christianity, against the system of the Papacy, just at that period in our history when few of our countrymen had comprehended the errors, corruptions, and dangers of Romanism, and when immense multitudes from Europe, reared in the Romish church, were beginning to come to our shores, and a strong effort was to be made to establish the Papacy here in the affections of the people.

4. "*Resolved*, That in the death of Dr. Brownlee, and the sudden and unexpected manner in which he was disqualified for labor, this Board find an impressive admonition to be diligent in duty, knowing that at such an hour as they think not the Master may call them also from his earthly service.

5. "*Resolved*, That the Board deeply sympathize with the family of their departed brother, and they hereby extend to them their assurance of the same, praying that God may sustain them in their afflictions, and overrule this bereavement to their present and everlasting good."

## DEATH OF MR. DANIEL FANSHAW.

In the providence of God it has become our painful duty to record the death of Mr. DANIEL FANSHAW, a long tried friend, and generous patron of our Society. He died at his residence in Yorkville, on the 20th of February last. For many years consecu-

tively he was a member of the Board of Directors, and shared in their counsels, sacrifices and responsibilities as connected with the furtherance of the operations and ends of the Society. With the progress of time, the developments of Providence, and study of the word of God, his interest in the work of the Society, and his convictions of its necessity, utility, and great importance to the cause of pure and evangelical Christianity, continually gained strength.

Mr. Fanshaw was a remarkable man. His business qualities were of a very superior order, as is abundantly demonstrated by the large estate which he has succeeded in accumulating, and which he has left to the enjoyment of his relatives and friends, and for the benefit of various benevolent societies, among which our Institution, as we gratefully acknowledge, has a full share.

He came to this city a poor young man, with feelings prejudiced against the cause of Christianity, and with strong leanings toward infidelity. Soon afterward, however, he became a convert to the gospel and made a public profession of his faith in Christ. He united himself with the Reformed Dutch Church here, and remained in connection with that denomination during his life.

He cherished a lively interest in religious things, and in one form or another had much to do with the leading charities of the day—Bible, Tract and Missionary Societies. He was social, courteous, kind, humane. He was industrious, and prosecuted his business till the last. He sought and found happiness in active employment rather than in ease and indulgence. As a man of business he was extensively known, and highly



respected; and in his death the world has lost an upright and valuable citizen, the church an honored and useful member, and the AMERICAN AND FOREIGN CHRISTIAN UNION, an intelligent, firm and liberal friend. His death leaves a vacancy that may not speedily be filled.

At a meeting of the Board, held subsequent to his death, the following minute was unanimously adopted :

MINUTE IN CASE OF MR. FANSHAW.

*Whereas*, in the providence of God. Mr. DANIEL FANSHAW, one of the oldest members of the AMERICAN AND FOREIGN CHRISTIAN UNION, and of the Board of Directors, has been suddenly called away by death, and

*Whereas*, he cherished a lively interest in the designs and operations of the Society, and fully comprehended its spirit and aims, and labored to promote them, therefore

1. *Resolved*, That in the death of Mr. Fanshaw, their brother and fellow Director, this Board are bereaved of a highly valued counsellor, and the cause for which their labor of a judicious and able friend.

2. *Resolved*, That while they mourn his loss from their circle, and the labors in which he was accustomed to participate, they rejoice in that grace which was divinely bestowed upon him during his last illness and at the time of his departure, and in the conviction that to himself at least, death has been gain.

3. *Resolved*, That this Board tender their sympathies to the family of their departed brother, and earnestly pray Almighty God that they may be sustained under this severe affliction.

4. *Resolved*, That from the death of Mr. Fanshaw the Board would derive motives to diligence in the discharge of their duties, and they would call upon themselves and all the members of the Society, to pray the Great Head of the Church to raise up helpers to take the

places of his servants whom he calls from earth to the glories of his upper kingdom.

M. EDMOND ABOUT, CONCERNING PROTESTANTS AND ROMANISTS.

In our October number of the Magazine we called attention to the recent work of M. Edmond About, entitled "*The Roman Question*." We gave an extract from his writings which clearly showed his intimate acquaintance with the topics he had chosen to discuss.

We now give another article from his pen, respecting the Protestants and Romanists of Alsace, France. What *he* had been taught to believe concerning Protestants, vast multitudes in France are taught still to believe. But the light is dawning, and the errors propagated will pass away. He says:

"I had every reason to suppose that the Protestants of Alsace, being rebels, trampled under foot the laws of the Empire, refused to pay taxes, evaded military service, set at naught morality, and pillaged other men's goods. For, in a point of fact, a sect which is destined to certain damnation would be very silly if it were to deny itself any possible enjoyment in this present world. But the things I have heard here completely astonish me. I have been assured by a Catholic policeman that the Emperor has no more devoted, more peaceable, or more irreproachable subjects than these cursed heretics. A Catholic officer swears to me that his best soldiers are Protestants. I learn from a Catholic tax-gatherer that the Protestants not only pay their taxes regularly, but that many of them make it a point of paying all their contributions for the year on New-Year's day. A Catholic Superintendent of Woods and Forests declares to me that in a canton of which three-fourths of the inhabitants are Protestants, 93 per cent. of the offences against the forest laws are com-

mitted by Catholics. I could not believe my ears. 'But, gentlemen,' I exclaimed, with all the authority of the true faith, 'it is most certain that Catholics are more enlightened than Protestants, since their light comes from on High. Moreover, they must necessarily be more rich, because, as we know—

'Dieu prodigue ses biens  
A ceux qui font vœu d'être siens.'

"They civilly answered me that I was altogether in error. That the heretic youth of this district was better educated than our own, and for this reason, that the Protestant ministers were able and zealous men, who threw their whole souls into their work; while, on the other hand, the good Catholic priests of Alsace knew nothing more than how to say mass and curse Protestants. They further told me that the Protestants are the best farmers, that their dwellings are the neatest and cleanest, that they are the best men of business, and make fortunes more frequently than Catholics. They showed me Protestant villages in a state of the highest prosperity, lands yielding rich harvests, and flourishing manufacturers—such, for example as those of M. Goldenburg and M. Schatenman. They showed me Catholic hamlets, and even towns, in which idleness, drunkenness, and misery enjoyed a fraternal reign, notwithstanding that all the women attended mass every day, and that the men kept more than a hundred saints' days in a year. 'You see,' said a heretic to me, 'that the influence of Rome is felt afar off. It may be compared to the sirocco, which blows across the deserts of Africa and throws us upon our back at Strasburg. It is a happy thing for us that we have found a shelter against the blast from Rome. And, remember this, that if our kings of the 16th century had allowed France to become altogether Protestant it would at this time of day have become infinitely more rich and more moral than it is.' This hypothesis so shocked my Catholic pride that I exclaimed to the Protestant, 'Sir, what you have just said appears to me a monument of hypocrisy,

and an ignoble tissue of contradictions.' In this way I shut him up. For, between ourselves, his arguments were not easy to refute, and when you do not feel yourself able to answer a man, the shortest way out of the difficulty is to insult him."

(For the American and Foreign Christian Union.)

**"The Love of Christ Constraineth us."**

(Motto of Am. and For. Christian Union.)

"Love of Christ!" oh! glorious boldness!

"Love of Christ constraineth us."

May He ne'er complain of coldness,

In a heart that pleadeth thus!

Love of Christ, and all His members,

And of all the world beside;

Love unfeigned, we daily render,

If we take Him for our guide.

Though the world our motives question,

Though our enemies deride,

Love of Christ, shall be our lesson

Every doubtful cause decide.

Scorn, abuse, or hate belying,

Gladly all for Him we'll brave,

While we see around us dying,

Souls whom Jesus died to save.

Persecution shrinks in terror,

At this talismanic word,

And all forms of *Christless* error,

Soon must die, unknown, unheard.

"Love of Christ!" oh! motto glorious!

Yours a mission glad must be,

Yours a triumph most victorious,

Lasting as Eternity!

M. A. L.

FARMINGTON, Ct.

📖 **ANNIVERSARY.**—The Anniversary of the Society will be held in this city, commencing Sunday evening, May 6th, when the annual sermon will be preached by the Rev. William Hague, D. D., of New-York, in the Broadway Tabernacle, (the Rev. Dr. J. P. Thompson's church,) on the 6th Avenue corner of 34th-street.

📖 **TUESDAY, 8TH OF MAY.**—The usual anniversary exercises will be held

in *Saint Paul's Methodist Episcopal Church*, on the corner of Fourth Avenue and East 22d-street—when the Annual Report of the Board of Directors will be read, and the yearly business of the Society transacted.

Addresses will be delivered by the Rev. Drs. Kirk, McClintock, Parker, and others. Further notice will be communicated to the public, through the religious and secular newspapers prior to the meeting.

## Receipis

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF  
MARCH TO THE 1st OF APRIL, 1860.

## NEW-HAMPSHIRE.

Swansey. Congregational Church, Rev. J. G. Wilson, . . . . .	5 00
Troy. James Joseph, add. for Mrs. C. A. Hurlbut, L. M., . . . . .	5 00
Franklin. A. S. & J. S. Morrison, . . .	2 00
Henniker. Cong'l Church and Society, per Horace Childs, Jr., . . . . .	25 00

## VERMONT.

St. Johnsbury, Tarrant Stockwell, . . .	1 00
Cascton, Congregational Society, Rev. Willard Childs, . . .	74 39
Peru, Cong'l Church, Rev. R. D. Miller, . .	6 00
Pomfret, in part of L. M. for Rev. Wm. N. Bucon, . . .	2 50
Winoskie, Rev. O. H. Hood, . . .	5 00
Waterbury, Rev. C. C. Parke, . . .	15 00
Berlin, Congregational Church and Soc'y, for Rev. R. C. Childs, . . .	9 50

## MASSACHUSETTS.

Springfield.	Individuals for Dr. Osgood, .	12 00
Charlton.	Cal. Congregational Society for Rev. John Haven, .	9 00
Salem.	J. H. Towne, add. to L. M., for Mrs. R. C. Towne, .	10 00
Richmond.	Miss J. L. Terry, .	1 00
Springfield.	South Congregational Society,	40 00
Great Barrington.	Cong'l Ch. and Society, Rev. H. Winslow, .	65 00
Danvers.	Maple-st. Church and Cong'n, .	10 00
Foxboro.	Orthodox Cong'l. Ch. and Soc'y, from Sab. School, \$5 79, from Cong. Church, \$54 36, to make R. W. Kerr & Edson Carpen- ter L. M.'s	60 15
Boston.	Salem-st. Church & Congregation,	48 00
"	Shawmut " "	102 00
"	Park-st " "	153 04
"	Old South " "	81 40
"	Mt. Vernon Ch. & Cong'n, in part,	285 01
Shrewsbury.	Cong'l Ch. and Soc'y, to make Rev. Wm. M'Ginley, L. M.,	40 00
West Boylston.	Cong'l Church & Society,	20 31
Clinton.	1st Evan. Cong'l Ch. & Society, .	55 60
Manchester.	Contribution of a family in the Ch. of F. V. Tenney, .	20 00
Boston.	A friend, .	3 57
W. Newton.	Cong'l Ch. for the Kankakee Colony, by the Sab. School, \$50; by an individual \$5, .	55 00
Roxbury.	Eliot Church & Congregation,	80 80

CONNECTICUT.

Chester. Rev. W. S. Wright's Cong'n.	10 00
Fairhaven. Centre Church, per F. T. Jarman	17 00
West Meriden. 1st Cong'l Ch. & Cong'n for Rev. George Thatcher,	67 00
Woodbury. H. S. Curtiss,	3 00
Southport. Ladies, per Catharine M. Beers,	16 00
Norwich. Mrs. Thos. Lathrop, in full L. M.,	10 00
Libon. 1st Ch. & Cong'n, per E. P. Potter,	5 00
Avon. Congregational Church,	21 75

Simshury. Congregational Church, in full,	9 00
Farmington. Congregational Church, to make R. S. Mills L. M., . .	30 00

## NEW-YORK.

Albany. South Dutch Church, Dr. Wycoff,	30 00
N. Y. City. Market-street Dutch Reformed	
Church, Rev. Mr. Cuyler, . .	97 57
" A Friend, . . . . .	88
Poughkeepsie. 1st Reformed Dutch Ch.,	
Rev. G. M. McEckron, . .	20 34
Maine. Cong'l Ch., per Rev. G. N. Todd, .	4 00
East Bloomfield. Congregational Church,	
Rev. L. Conklin, . . . . .	31 07
Rhinebeck. W. C. S., . . . . .	5 00
Johnstown. Presbyterian Church, Miss E.	
Clark, L. M., . . . . .	30 00
" United Presbyterian Church,	4 47
Hammond. By H. D. Smith. . . . .	2 00
Ogden. Presbyterian Church, . . . . .	6 54
Malone. Presb. Ch., H. S. House, L. M.,	42 35
" Methodist Episcopal Church, . . . .	6 36
Beekmantown. Presbyterian Church, Joel	
Smith, L. M., . . . . .	15 00
Plattsburgh. Presbyterian Church, . . .	20 33
Parishville. Congregational Church, . .	6 86
" F. Flagg, \$1, H. Hosson, \$1., . . .	2 00
Hopkinton. Congregational Church, . .	12 50
Pierpont. Mrs. Montague, . . . . .	1 00
Ogdensburg. A. Sikes, . . . . .	1 00

## NEW-JERSEY.

Flemington. Presbyterian Church, Rev.	
J. L. Janeway, . . . . .	50 00
Basking Bridge. Alexander McEowen, .	10 00

PENNSYLVANIA.

Pittsburgh.	Rev. J. J. Marks,	10 00
Frankfort.	Lecture,	6 10
Philadelphia.	A few friends in Baptist	
	Church, Market-street.	5 13
"	E. A. Bennett,	5 00
"	Mrs. M. Parker,	50
	A few friends in the Elm-st.	
	Meth. Epis. Church,	4 00
Williamsport.	A. D. Hephurn,	5 00

## ALABAMA.

Selma. N. Waller,	. . . . .	5 00
-------------------	-----------	------

## ILLINOIS.

Lishon. Cong'l Church, Rev. L. B. Lane, 8 00


INDIANA.

Ladoga.	Mr. Hosteller,	.	.	.	1 00
Bloomington.	John D. Moore,	.	.	.	2 00
Ogden.	Shiloh, United Presbyterian Ch.,	.	.	.	7 50
Monrovia.	West Union in full of L. M.,	.	.	.	10 16
"	Highland Society,	.	.	.	1 90
Greencastle.	Rev. J. M. Ladd, for Mrs. C's	.	.	.	10 00
	L. M.,	.	.	.	5 00
Fort Wayne.	N. S. Presbyterian, Ch. add,	.	.	.	
	on L. M. for B. W. Oakley,	.	.	.	4 00



## MISSOURI.

St. Louis.	Messrs. S. M. Edgell & Co., \$100 00; J. S. McCune, \$25; S. Gaty, \$25; Messrs. Barnum & Fogg, \$25; R. H. Cole, in full of L. M., \$20; S. Bonner, in full of L. M. for Mrs. M. C. Bonner, \$20; Mrs. C. C. Gibson, in full of L. M., \$20; Mrs. S. A. Collier, in full of L. M. for Miss M. D. Collier, \$20; Messrs R. Beardslee, Smyth & Gore, Judge Brotherton, Bredell, and Mrs. Sere, each \$20, . . .	355 00
"	Messrs. H. Dean & H. Whit- more, each 15, . . .	30 00
"	G. P. Strong, Esq., \$10, in full of L. M. for Mrs. M. P. Strong; Messrs. J. Beardslee, King, Whit- taker, S. Plant, Gale, Flournoy, A Plant, G. P. Plant, Montgomery, Markham, E. Jackard, Brandt, Holmes, Roberts, Wiggins, Alex- ander, Davis, Clark, C. Small, J. Small, Woods, and Miss Thom- as, each \$10, . . .	230 00
"	Messrs. Field, Bayley, Shryock, Michael, Chiles, Johnston, Down- ing, Vandeford, Fisk, Gazzam, Studley, Nesbit, Whittaker, Pit- man, Cregin, Kellogg, Patter- son, Merick, Scudder, Ayles, Veitch, Crow, Baker, Stone, Richardson, Millier, Pearce, Stringer & Co., Sherman, Leslie, Mason, Baker, Garret, Constock, S. Hamill, J. Hamill, Kellogg, Goodrich, Wells, Kingsland, Ferguson, each \$5, . . .	205 00
"	Messrs. Reed, Alexander, Blair, Peters, O'Fallen, Roe, Lees, Bean, Powell, Douglass, Marks, Filley, Woods, Helsenstine, each \$5, . . .	70 00
"	Messrs. Kingsland, Runbold, Eager, Whittlesey, Seaver, Goff, Carr, Campbell, Brown, Slaught- er, Conant, Mermod, Barclay, Jackard, Glenville, Branham, Adrianse, Bears, Davis, Webb, Abbott, Garnet, Tower, Gamble, Barron, Lamb, McDannold, Astell, Waugh, Groshon, Stamps, Colcord, Milliken, Bonhan, Ken- nett, Aimes, Totten, Cole, Greely, Steele, Kisley, Douglass, Thayer, Whiteside, Archer, Peck, Coal- ter, Dyer, Broadwell, Moody, Sage, Ranney, Ramsey, Dunn, Peck, Arnot, Rice, Carr, Knight, Lake, each \$5, . . .	300 00
"	Messrs Barnhurst, Noyes, Coch- ran, Rogers, Whitney, Sproul, Hillyer, Reeder, Plant, Whitehill, Whitter, Sanhorn, Bredell, Adria- nse, Switzer, Shand, and Miss Powel, each \$3, . . .	51 00

 Receipts for the Kan-kakee Mission will appear in next Number.

St. Louis.	Hon. Judge Breckenridge, Mrs. McDannold, Carr, Shapcleigh, each \$2 50, . . .	10 00
"	Messrs. Scott, Grady, Randall, Largue, Wynan, Mitchell, Dean, Sanborn, Gray, Berry, Barnard, Pierce, Davis, Henry, Baker, Carr, each \$2, . . .	32 00
"	Mrs. Burns, Lackland, Tasker, Tutt, Van Bergen, Sluder, Mrs. Murphy, each \$2, . . .	14 00
"	Capt. McCord, McClanahan, Baron, Kokohl, Black, each \$1 50, . . .	7 50
"	Mrs. Patrick, . . .	1 57
"	40 Individuals, \$1 each, . . .	40 00
"	6 " 50c. " . . .	3 00
"	Martha Washington Society, per Mrs. Judd, for St. Louis Miss'n Rev. Marvin and others, for the St. Louis Mission, . . .	4 00 9 35
"	Miss Collier, for the St. Louis Mission, . . .	1 50
"	Centenary Meth. Epis. Church, which makes Sam'l Brown, Esq., L. M., . . .	39 33
"	4th Baptist Church, . . .	10 80
"	North Presbyterian Church, . . .	16 00
"	Cumb. Presbyterian Church, . . .	18 55
"	3d Baptist Church, . . .	20 00

## OHIO.

Castalia.	Cong'l Church, per H. Smith, . .	10 00
Johnstown.	E. Garland, . . .	2 00
Nelson.	Bequest by the late Dan'l Everest, Johnsonville. Rev. O. S. Eells, for L. M., .	69 67 1 00
Norwalk.	Baptist Church, . . .	2 25
"	Meth. Epis. Church, in part L.M. for Rev. S. Mower, . . .	5 60
"	Mrs. P. N. Schuyler, Dr. Ford, Mrs. Baker, J. Kennan, each \$1, Cash, . . .	4 00 1 75
Mansfield.	Evan. Luth. Church, on L. M. for Rev. S. Fenner, . . .	9 22
"	United Presbyterian Church on L. M. for Rev. D. Paul, . . .	6 25
"	Meth. Epis. Church, on L. M. for Rev. W. H. Nickerson, . . .	4 73
"	Congregational Church, . . .	17 50
"	A. I. Grimes, on L. M., \$5; A. T. Bates, on L. M., \$5; J. P. Dren- nen, on L. M., \$5; Mrs. C. L. Blymer, on L. M., \$5, . . .	20 00
Peru.	Rev. J. McCutchan, on L. M. for Mrs. M., . . .	5 00
Sandusky City.	Congregational Church, . . .	9 55
"	Presb. Ch., on L. M. for Rev. T. C. Campbell, . . .	11 92
"	Grace Ch. (Fpis.), in part L. M. for Rev. S. A. Bron- son, . . .	8 00

## MICHIGAN.

Detroit.	Capt. H. H. Day, . . .	1 00
----------	------------------------	------

## CANADA.

Windsor.	C. W. James Dougall, Esq., . .	5 00
----------	--------------------------------	------

## CONTENTS.

Rome's Opposition to the Bible, . . .	129
Celibacy of the Clergy, . . .	133

## FOREIGN FIELD:—

The Revival in Ireland, . . .	137
Rev. Dr. Heather, . . .	140
Central Protestant Society of France, . .	141
The Revival in France, . . .	142
Evangelical Church of Lyons, . . .	143
Poitou—Rev. E. Verue, . . .	144
Italy—Letter of Rev. J. R. McDougall, . .	145

## HOME FIELD:—

A Volunteer Mission among Romanists, .	146
--	-----

Irish Mission in Fairfield County, Conn., .	149
Irish Mission in New York, . . .	151
Mrs. Thistle's Report, . . .	152
Irish Mission in Pittsburgh, . . .	153

## MISCELLANEOUS:—

Death of Rev. W. C. Brownlee, . . .	154
Death of Mr. Daniel Fanshaw, . . .	156
M. Edmond About, concerning Protestants and Romanists, . . .	157
The Love of Christ Constraineeth Us, . .	158
Notices, . . .	158
Receipts, . . .	159





**For use in library only**

For use in Library only

I-7 v.11

American and Foreign Christian Union

Princeton Theological Seminary-Speer Library



1 1012 00307 4541